

A Religion of Freedom and Earnestness



VOL. XVIII

The American McAll Record

February
1900



REV. STEALY B. ROSSITER, D.D.
Representative Secretary

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October
and December.

ROOM 21, 1710 CHESTNUT STREET

PHILADELPHIA, PENN.

SINGLE SUBSCRIPTION, our numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES, twenty or more subscriptions: To one address, 10 cents a year; to separate addresses, 12 cents a year.

TABLE OF CONTENTS

Special Notices.—France and Protestantism.—A Message to the Auxiliaries.
—The Summer Work of the Boat.—Roubaix.—The Boat This Winter.—A Glimpse of the Situation.—Fruit Gathered at Salle Rivoli.—Alcoholism in France.—Obstacles.—An Illustration from France.—Tract Distribution.—The Hymn in the Church.—Home Life in France.—A View from the Front.—Resolution.—A Satisfactory Meeting.

OTHER PUBLICATIONS

- ROBERT WHITAKER McALL, FOUNDER OF THE McALL MISSION, PARIS. A FRAGMENT BY HIMSELF. A SOUVENIR BY HIS WIFE. With Photogravure Portraits and other Illustrations. 252 pp. Price, at Bureau, \$1.15; postpaid, \$1.25.
- THE McALL MISSION IN FRANCE. By Rev. Franklin Noble D.D. 17 illustrations, 22 pp. 10 cents a copy; 3 copies for 25 cents; 25 copies, \$2.00.
- A CONSECRATED LIFE, ELIZABETH ROGERS BEACH, MEMORIAL ADDRESS. By Rev. E. W. Hitchcock D.D. 16 pp. Price, 5 cents a copy.
- THE WOMEN OF FRENCH PROTESTANTISM, 20 pp.; OUR DEBT TO FRANCE, 15 pp.; FRENCH PROTESTANTISM IN THE NINETEENTH CENTURY, 20 pp. THE EVANGELIZING POWER OF THE McALL MISSION, 16 pp. By Mrs. Louise Seymour Houghton. Price of each, postpaid, 5 cents per copy.
- AMONG THE FRENCH FOLK. By Miss Moggridge. 50 cents, postpaid.
- THE NEW RELIGIOUS SPIRIT IN FRANCE. By Prof. Bracq. 40 cents per hundred.
- FRENCH SUNDAY-SCHOOLS AND AMERICAN CHILDREN. By Mrs. Houghton. 60 cents per hundred, postpaid.
- THE McALL MISSION TO FRANCE 1899, AND A LETTER TO AMERICAN SUNDAY-SCHOOLS. For free distribution.
- FIFIN: 204 pp. Illustrated. Cloth, 50 cents, postpaid; THE CRUISE OF THE MYSTERY IN McALL MISSION WORK. 408 pp. Illustrated. By Mrs. Louise Seymour Houghton. Cloth, 75 cents, postpaid.
- Twelve MISSION BOOKLETS, in packages or per dozen, 10 cents; THE PRESENT OUTLOOK IN FRANCE; TWELVE QUESTIONS ANSWERED; TWO FRENCH ANARCHISTS AND THE GOSPEL; BRAVE LITTLE LOUIS; MUCH FORGIVEN; THE GOSPEL FOR FRANCE; THE NEED OF TEMPERANCE WORK IN FRANCE; WORTH SAVING; AT LAST; IMPOSSIBLE WITH MEN; ON THE SILENT HIGHWAY; THE CLAIMS OF FRANCE.
-

All remittances except those for literature should be payable to Mrs. Abraham R. Perkins, Treasurer, W. Upsal Street, Germantown, Philadelphia, Pa.

All orders and remittances for literature should be payable to Miss Caroline Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa.

Entered at the Post-office, New York, N. Y., as second-class matter.

The AMERICAN McALL RECORD

VOLUME XVIII

FEBRUARY, 1900

NUMBER I

This is the first number of a new volume, and as our readers have of course observed, it comes out in a new dress, with a portrait of Dr. Rossiter, our new Representative Secretary, on the cover. It is the aim of the Board and of the Editor of the Record to make this magazine one which its subscribers will be proud to see among the best periodicals on their library tables, which they will be glad to urge upon the notice of friends, and by which they may win many new adherents to our mission cause.

Few readers of the Record need to be introduced to Dr. Rossiter, who has lately become the Representative Secretary of the American McAll Association. For twenty-six years the pastor of a prominent New York church, and active in all good works, he is particularly well-fitted for the new work which he has undertaken, by reason of having exchanged pulpits with Dr. Thurber, and having made the most of this opportunity to become acquainted with the mission.

A considerable number of our auxiliaries have already had the pleasure and the great benefit of a visit from Dr. Rossiter, and all of them will sooner or later have him with them. Those who have met him must feel with the Board, that he is "a good man, full of the Holy Ghost and of faith," and that they have reason to expect him to be to them another Barnabas, a true son of consolation as well as of exhortation. We expect much from the work that Dr. Rossiter will do among us; we expect much from his prayers.

In future Dr. Rossiter will collaborate in making the Record the useful magazine which it ought to be. He will in particular conduct a Home Department by means of which it is hoped that our auxiliaries will become acquainted with one

another, will become aware of the strength of that bond of a common sacred interest which in fact unites them, and through which the methods and movements which officers of one auxiliary have found useful in promoting their work may be made helpful to those of other auxiliaries. To this end we particularly urge secretaries to send to the editor either at her own address or in care of the Bureau in Philadelphia, copies of reports, leaflets or any other printed matter which may be issued by auxiliaries, and where practicable also, copies of letters from the field.

It is expected that the new boat, the *Emilie*, will be ready for work in the early spring. Special gifts for fittings and furniture are still in order, and there is still a deficiency of money needed to complete the boat.

The deficit of \$12,000 under which the Paris Board has been laboring, and which has necessitated the closing of some of the important parts of the work, has been a little more than half made up. At last accounts the debt was reduced to between five and six thousand dollars. It is an interesting and very pathetic fact that more than twelve hundred dollars of the amount received comes from the salaried workers, who have turned back the major part of half a year's stipend. Five hundred dollars were raised by a sale organized by Mme Soltau, the wife of the mission treasurer. It will be remembered that for several years past Mme Soltau has been an invalid and a great sufferer.

All Saint's Day was celebrated as usual, at Nice, by the Protestant pastors of the city (including our representative there, M. Dutoit), who preached in various parts of the great cemetery of the Chateau. More than a thousand persons, visiting the graves of their departed, listened to these comforting exhortations, and to the hymns sung by the pastors and other Protestants present. About two thousand five hundred tracts were distributed.

The French government has lately forbidden all commerce in alcohol in the French Congo. The mission schools in this district are reported as most flourishing.

FRANCE AND PROTESTANTISM

In no country of modern times has religious history been making so rapidly as in France during the past few years, and especially during the past few months. The wonderful story of Laos, the remarkable religious history of Japan, are surpassed in interest and importance by the rapid development of religious events in our sister republic across the sea.

We saw something of this a few weeks ago when reviewing the results of the Conference held in Lyons last October. At that Conference, it will be remembered, the orthodox and liberal wings of the Reformed Church of France—Calvin's own foundation—came together with the earnest purpose of seeking a basis of union. The immediate motive of this Conference and of this earnest effort for union was that to which allusion has already been made—the remarkable religious history of France during recent years, and the necessity thereby laid upon the French Protestant Church to unite in the task which it has set before them.

The needed basis of union, it will be remembered, was found; found, however, not in a compromise creed, nor in any doctrinal standard, but in *work*. The urgent need of an active demonstration by Protestant Christians of the spirit and of the life of Jesus Christ, their Lord and Master, was found entirely to dominate the need of a doctrinal basis of union. And so those Christians, liberal and orthodox, gave to one another the right hand of fellowship at Lyons, and resolved to unite in a campaign of love and good works for the social and moral elevation and re-Christianization of France. In such a work not only the two wings of the Presbyterian Church could unite, but all other French churches. Lutheran, Wesleyans, Baptist, could be and were urged to join, and have since then signified their readiness to join.

The most obvious result of the movement up to this time is the launching of a new bi-monthly paper called *l'Avant-Garde*, a "journal exclusively devoted to questions of evangelization," and bearing as its motto, "*And Jesus went about . . . teaching . . . and preaching . . . and healing.*" The motto and the title are both important as showing what our French brethren understand by the words "social and moral

elevation." Evidently they are not undertaking a purely ethical movement; nor are their good works to stand on anything but a frankly and practically religious basis. "Evangelization" is the watchword of this new movement, the gospel of Jesus Christ, the good news of the kingdom, is the foundation stone of the social and moral work upon which the Protestant Christians of France are now entering.

It is an interesting fact that out of the well-known poverty of French Protestantism, in face of the immense expenses of the Protestant foreign missions of France, newly assumed for work in Madagascar, South Africa and elsewhere, and the intense pressure upon the Committees of Home Missions due to the remarkable religious awakening in the west and centre of France, the importance of this new movement, and the necessity that a special organ should be provided for it, have been so clearly recognized that funds are already provided for the publication and free circulation of *l'Avant-Garde* for an indefinite period. This paper offers an open field to all students of the social question. The desire that everyone whosoever he may be, whencesoever he may come, whatever he may be called—provided he has at heart the moral elevation of our people of France *by means of the Gospel* (important clause) may have the right to say what he thinks, seeks, hopes, is doing, and to bring his contribution to the work which *must* be done without ever being made to feel in any sense the slightest restrictive influence.

Merely as an experiment in religious journalism the career of *l'Avant-Garde* will be watched with interest on both sides of the sea. But there is far more in this venture than an experiment in journalism. The conditions which the new movement in the French Protestant Churches has to face are important in the extreme, and as unique as they are important.

Briefly they are such as these: The so-called priest movement, by which in the past half dozen years a large number of the more intelligent, respectable and prominent French priests have given up their benefices, and either within the Church of Rome or, more generally, outside of its fold, are laboring for the purification of the religion of the French people. A series of very remarkable religious awakenings among the

peasantry of various parts of France. The abandonment of all religion by a large proportion of the workingmen of France, so that in the province of the Yonne, set down in the latest text books as almost exclusively Roman Catholic (only 1,500 Protestants and 100 Jews), there are often not more than three or four women at Mass on Sunday, and many children are unbaptized. The founding in Paris, Nîmes and elsewhere of "The Popular University," a sort of workingmen's institute, and in other cities, notably the artisan centres of Roubaix and Lille, of a sort of People's Palace, *La Solidarité*, with the immediate purpose of the moral and social elevation of the people. The very interesting spiritual awakening among the student and younger literary class, impelling them to purer morals and to a better religious life, though not, in general, to Protestantism; and, perhaps an outgrowth of this awakening, the pondering of the question by publicists and others whether or not Protestantism may not on the whole be a better religion for France than Romanism. And on the other hand the vehement attacks upon Protestantism made by such papers as *La Croix*, *La Libre Parole*, *l'Intransigeant* and others, and by such writers as Renauld in his violent, almost libellous works *Le Péril Protestant* of last year, already in its tenth edition, and *La Couquête Protestante* of a few weeks ago. The active anti-Protestant propaganda carried on in many parts of the country by the Church of Rome, showing itself now in the popular proverb, "Who says Catholic says Frenchman, who says Protestant says Englishman" or German; and in that widespread popular opinion of which the Dreyfus incident was an exponent.

Such is the condition of things which faces our Protestant brethren of France. They are preparing to meet it as our Lord met the needs of the world, by going about doing good.

The twenty-fifth anniversary of *l'Eglise de l'Etoile*, well-known to all American visitors to Paris as the church of the brilliant and lamented Pastor Bersier, the Phillips Brooks of France, was celebrated on the 26th of last November. After the service the present pastors of the church called upon Mme Bersier and presented her with a souvenir of the celebration.

A MESSAGE TO THE AUXILIARIES OF THE McALL ASSOCIATION IN AMERICA

FROM THEIR REPRESENTATIVE SECRETARY, REV. S. B.
ROSSITER D.D.

A Personal Word.—I greet you all, fellow-workers in a great and blessed cause. I have been led by clear Providence to accept the position of Representative Secretary of the McAll Association. I leave a church to which I am devotedly attached and to which I have ministered for many years, to undertake a new and strange work. There seemed to be a demand for such work and ability as I could bring to the cause, and I myself saw a great work needing all the inspiration and help that souls loyal to the cause of Christ could give it. I saw also great changes occurring here and in England. I saw a glorious work in a sister republic imperilled. I saw mission stations being closed. I saw the Lord Jesus Christ standing outside of a closed mission. The lights were out ; no one was there to let him in. He was asking: "Why is this mission closed?" "For lack of funds, dear Lord." "Do my people in America know of this?" "No, dear Lord." "Go and tell my people in America that my missions to the people of France are being closed for want of funds." "Your command shall be obeyed, dear Lord." And this is the reason why I am Representative Secretary of the McAll work, and why I am appealing to all auxiliaries to give me a hearing before their own circles, and to secure for me a hearing before churches.

A Spirited Scene.—It occurred in the West End Presbyterian Church in New York City (Rev. Dr. Shaw's). I had received only the night before a French paper, *Christianity in the Nineteenth Century*, and it contained an article entitled, "A Crisis in the Mission McAll." It went on to give the elements in the crisis, viz., lack of funds, death of loyal givers, no new ones to take their place. The workers in France had met the crisis by surrendering part of their salaries and by retrenchment in every quarter and by closing some of the missions. That struck upon my heart like a blow. I want to tell your circles face to face my experience at that moment. It is too sacred to put into print. But I sat down immediately and wrote the following letter to the

editor of *Christianity in the Nineteenth Century*, and I read it before the meeting, and they, by a rising vote, requested me to send it to the editor.

Here is the letter:

DECEMBER 14, 1899.

MR. GUSTAVE MEYER, Editor of *Le Christianisme du XIX^{me} Siècle*.

DEAR SIR—I read in your issue of December 1 an article entitled, "A Crisis in the Mission McAll."

What is crisis? One of two things. Opportunity or defeat. Can God suffer defeat? No. Then crisis is opportunity. And gloriously have the McAll workers met that opportunity:

1. By reduction of expenditure.
2. By sacrifice of a part of the yearly salary. It cuts us to the heart that those dear, faithful souls have to work and suffer both.
3. They close some of the Mission Stations. That hurts us. Jesus Christ standing before a closed Mission station, asking, "Why is this closed?" makes us weep.

We want to say this word to the McAll workers: Go no further in the way of closing Missions until you hear from the women of America.

It is true, as you say, the first generation of contributors to the McAll work are passing away. But God is not passing away. "God buries the workmen, but the work goes on." Have you appealed to the second generation? The second generation is no less Christian, benevolent, and able than their fathers. Before you close another Mission, ask every resident American in Paris for a contribution. Ask every American who visits Paris this summer for a contribution. Do not yield another inch till you hear from the women of America.

(Signed) S. B. ROSSITER,

Representative Secretary of the American McAll Association.

And is not the action of that meeting fairly representative of all our auxiliaries?

A forward Word.—I am about to send out word to the president of each auxiliary to give me information concerning the work under her charge. I desire to know the number of our membership in each auxiliary, the times of meeting of the different auxiliaries, the special work being supported, and whether any auxiliary desires a special work. We need to double our membership in this last year of the Nineteenth

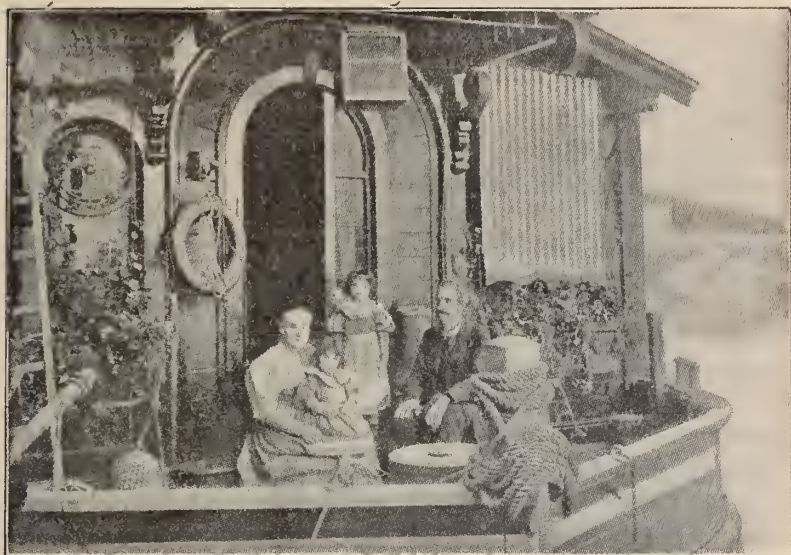
Century, and to put upon our list the names of new auxiliaries. Some of the old-time enthusiasm is coming again upon us. There is not one of your acquaintances but would give you one dollar and a quarter for the regeneration of the French people and the story of that regeneration as told in the pages of the McAll Record. A weekly column in the pages of *The Evangelist* will keep you all informed of the progress of the work. The McAll Record, beautified and enlarged, with full accounts of the work in France and the auxiliary work in America will further inform you. Secure the aid of young people. Let mothers pass on to their daughters their interest in this blessed work. See to it that every person who visits Paris this summer is directed to the McAll stations. If desired the Secretary will send anyone a tourist guide to select places in Paris and to the McAll Mission stations.

A Pastoral Word.—One great hope and prayer is in my heart, that upon all the auxiliary circles shall descend the baptism of the Holy Spirit. Jesus came to baptize people with the Holy Ghost. Have you received such baptism? The presence of the Holy Ghost within the heart is peace and joy and thought and wisdom. We need all these. Let us seek day by day to be filled with the Holy Spirit.

THE SUMMER WORK OF THE MISSION BOAT

The "Bon Messenger" has had a most useful campaign this year on the lower Seine. Beginning on February at Pont de l'Arche, she gradually dropped down by Criquebœuf to Elbeuf, Oissel, St. Etienne de Rouvray, Amfreville, la Mi-Voie (almost a suburb of Rouen). Elbeuf is on the tidal part of the river and all the stations below are tidal. We could not go to Rouen—the quais are too high, and even at Mi-Voie the tide was a source of great difficulty in mooring the boat; the tide rises nearly two metres! The pastors of Rouen and Elbeuf have worked the boat (with Mr. Huet) at all these places and all were enthusiastic. All summer she was usually crowded, and at Mi-Voie a person not only allowed the boat to be moored opposite his orchard and *the public to come through it* every evening, but I believe he has *given* a piece of land for a hall, which friends hope to build, if a temporary one which

local friends hope to open soon succeeds. Also at St. Étienne de Rouvray there is to be a hall, there, too, worked from Rouen. (Not in connection with the McAll Mission, as we have no funds, but by Rouen churches.) At Elbeuf the pastors begged that the boat, which returned there October 10, might stay all the winter. Meetings are still held nightly (except Saturdays) with an average of eighty.—DR. HENRY BENHAM in *The Evangelist*.



"LE BON MESSENGER" WITH M. AND MME HUET AND THEIR CHILDREN

ROUBAIX

Extracts from the report of M. Arnaud of Roubaix on the work of the first year at the "Solidarité" (Evangelistic Branch).

Twice a week, on Sunday and Thursday afternoons, I gather in the children of the quarter known as Le Pile, and its environs. The attendance varies greatly, in the winter months we have as many as 500 children, while in summer our average was not above 80. Now the tide is again rapidly rising, and last Thursday I had some 300 present. I was able to give them a fête some time since, friends kindly furnishing

the needful funds, and I distributed cakes, oranges, almanacks and picture-papers, to their great delight. But this did not please the Jesuit party, and in the paper *La Croix* it was noticed, saying that, "if they draw the children into their halls, by giving them oranges and cakes, there a real danger begins."

On Sunday the numbers have never gone beyond 150.

From the children to the young people is but a step, and this step we have been able to take. Our work would have been greatly lacking had we stayed our hand at the children, for it is from fourteen to twenty-five that the young people become the easy prey of every form of evil. It is with heart sickened that we see how the youth of our day is being utterly corrupted. There is no longer any moral standard, no conscience, no ideal, only poor demoralized lads and lassies, who boast of the filthy literature that they devour, of the debauchery that they revel in, and of the alcoholism that kills them body and soul. It was surely our duty to open wide our doors to these young people, and it formed part of our programme. If the Lord Jesus were amongst us, He would say, "Go out into the streets, by the side of those drinking-places, of those houses of debauchery, of those kiosques of filthy literature, and lay hold of those whom you can rescue."

On Friday evenings we lay ourselves out for these young men. You should have seen them as they came in at first, cigarette in the mouth, cap stuck on the head, without the least symptom of respect in their attitude. And to hear them sing after their fashion! Twice they turned out the gas, and twice they exploded little bombs of dynamite in the hall. Do not such scenes call to mind the story of the Gospel when the poor father brought to the Saviour his boy, foaming, thrown to the ground, and tormented by the unclean spirit, until at the command of Jesus the demon had to leave his victim? The day will come when Satan will be compelled to let go his victims. And we can already see signs of progress. A few, only very few, alas, come to our prayer-meetings, and take part in prayer.

At the close of one of our meetings, a young man stayed to speak with me, saying that it was he who had followed me

one evening singing a vile song, and that the words I had spoken to him had made him think, and that he had resolved to leave all such evil; and he attended our meetings regularly.

On Thursday evenings takes place our evangelistic meeting for adults. But this great mass of people among whom we labor are so entirely ignorant of what the Gospel means, and are so sunk in sin, and are so ruined by alcoholism, that we do not get more than eighty on an average to our meetings. Still we draw in a certain number of passers-by who come in to listen to the singing, and thus hear something of the Gospel message.

We have two meetings for prayer, which we consider as the crown of our work, one on Mondays for the girls and women, and the other on Saturdays for the men. At the former we generally have between fifteen and twenty, while that on Saturdays seldom counts more than seven or eight. But none of our gatherings are more blessed than these, for we seem to come closer together on these occasions, and to realize, indeed, that we are truly one in Christ. How good is our God to grant us such times of refreshment.

I remember that at the close of one of these prayer-meetings I asked some of the girls why they did not take part. "We do not care to do so," was their reply. But little by little they have become more courageous, and it is touching to hear them pray, sometimes saying to the Lord, "Tu" (thou), as we Protestants, and then again using the Catholic form, "Vous (you)." *

These meetings have caused a true Christian Endeavor Society to spring up among our people. Some sell the paper, *Le Relèvement*, others visit the sick, and even go to the hospital. Most of them are active in bringing their companions to the meetings, and all are regular tract distributors.

I must say a few words about our visits to the homes of our people. We arrive at the house of a poor woman, a Catholic. It is Wednesday evening and the home is all in order and she is finishing her washing so as to be free on the

* The Catholics never use the second person singular in addressing the Lord. They consider it to be somewhat irreverent to do so.

following evening, for nothing will make her miss attending the evangelistic meeting.

In another home we find the parents inconsolable at the death of one of their grown-up children. I bring them the Gospel of peace and consolation, and I find that they are comforted and blessed, and they beg me to come again.

In another house I find a man full of hatred against all that is religious. There is no God, nothing—nothing. “That piece of wood that I am compelled to have there on the wall,” pointing to a crucifix—“it is shameful that a religion should force me to have that piece of wood in my house if I would have a bit of bread for my children.” And so the poor fellow continues to declaim against the injustice that he sees all around. I let him talk on, and at length when he has ceased I begin to speak of the Lord Jesus, of His love and compassion, and of His great work for us. Under the influence of the Word of God this man, so rough and so hard, softens, and as I leave he says, “I shall come to your meetings.”

M. Arnaud adds a note that he could not read at the annual meeting at Roubaix, which I will translate also.

One evening, about ten o'clock, I was begged by a little girl to come with her, for her father was drunk and was most violent. I went with the child, and found a man, drunk, lying on a mattress, rolling about, and abusing his poor wife violently. A few weeks later it was the wife herself who came to me,—‘my husband wants to kill me, come to my help.’ I went with her, and on the way in a dark street we saw the husband, a big knife in hand, waiting for his wife. She hid herself behind me, and as I drew near to the man he slunk away, concealing his knife. I took him gently by the arm and drew him home. There was no light, ‘Wait and I will light the lamp.’ He took occasion in the dark to drop the knife by the door. Then he struck a match, but could find no lamp. He hastened to buy a candle and stuck it on the table. What a scene the feeble glimmer of the candle revealed! All was turned upside down; the drawer of the table was overturned on the floor, and all was in the most wretched state of disorder. The wife came in and begged me to search her husband and take away the knife. ‘You thought

that I was chasing you with a knife? You are mistaken; there it is on the floor in the corner." I had to pass half the night with these two poor people, and at last I was able to reconcile them and left them in peace. But this is simply a specimen of the condition of things around us here.

THE BOAT THIS WINTER

The Boat has been again at Elbeuf since the 10th of October. The pastors there so greatly desired us to let it pay another long visit, that we judged it to be the direction of the Lord that such should be the case, so we shall be staying on there till the end of the year (*D.V.*), and probably longer, as it is a good place for winter quarters, should great cold set in and there be much ice about.

The meetings are going on regularly and with good success. Pastor Gambier writes as follows on the 30th of November:—

"Notwithstanding the utter indifferences to religious matters, the prevailing alcoholism, the over-fatigue of the working class, owing to the long days of twelve hours of work, and the many meetings* of all kinds held in the neighborhood, we have have had a steady attendance on board, giving an average of eighty per night. This shows that God is with His people, and the results have exceeded our greatest hopes. The hearty singing, and the stillness and attention of those who come, proves that the truth is being sought after. The work may be slow, but it is real, and there are always some fresh faces to be seen, so that the good seed is being scattered in many ways.

"This second visit of the Boat will deepen the work in many, and we trust cause many to take the decisive step who have not as yet done so. Thus a young couple have been followed closely by M. Huet, and by my colleague and myself. Saved from a life of drunkenness, they have been brought to the Saviour, and both husband and wife have asked to be received as members of the Church on Christmas Day.

"We thank our friends for having chosen Elbeuf as the *it* place for the winter, and we thank them for the work they have done among this population so degraded by alcoholism,

* Political and other non-religious meetings, of course.

and by the excess of work to which they are subjected, living as they do without God and without hope. May our prayers and yours rise together to the throne of Grace, that God may abundantly bless this humble seed-sowing, and that His kingdom may come in many hearts !

“It is worth noting that my colleague of the Lutheran Church, M. Roehrich, and myself, find some of our young men, and some Catholics also, at the Boat, who are zealous temperance workers. We can thus follow them up and help them on in many ways.”

The young couple above mentioned were the means of the temperance work being begun at Elbeuf. At the meetings held in May, the man was greatly interested, and remarked one evening to Mme Huet, “This is all most interesting, but I earnestly wish that they could show me how to get freed from my love of drink.” This was a call to our friends to begin temperance work at once, and the result has been most cheering.

It is greatly to be regretted that the proposed French Protestant exhibit at the Paris Exposition was not found to be practicable. The proposition was that all the foreign and home missionary societies of the various Protestant churches, including the McAll Mission and the Bible Societies should unite in this exhibit. This proposition failing it is now announced in the *Eclaireur*, a provincial newspaper, that the McAll Mission has secured on the Avenue de Breteuil, a hall within ten minutes’ walk of the Exposition grounds, which will be kept open as a reading-room and club-room for the employés of the Exposition, and where no doubt evangelistic meetings will be held. This report has not thus far been confirmed from headquarters, but we trust that it is correct ; and if so, that our friends who may visit the Exposition will search out this hall, and lend at least the co-operation of their sympathy ; better still, some overflow from their purses. In any case, the Mission Board is taking measures to organize special work of all kinds in the Rue Royale Hall, which is on the main thoroughfare leading to the principal entrance to the exhibition. Special contributions are asked for this purpose.

A GLIMPSE OF THE SITUATION IN FRANCE

A private letter received as we go to press from one of the more prominent workers in our Mission—a French pastor—gives the following interesting picture of the state of things among which we are at present working.

There are three interesting campaigns now going on in the press. The first is by Yves Guyot in the *Siècle*, urging free thinkers to get rid of Rome by adhering to Protestantism. This position is provoking a tempest of anger in the Catholic press. M. Guyot, it may be remembered, is a former Cabinet minister, a leader of the Dreyfusist party, and a free thinker. Two months before he became a minister he was persuaded to marry his mistress by a Protestant woman, a leader of the "Feminist" movement. M. Guyot has become a leader of the movement in favor of morality and the abolition of the contagious diseases acts.

The second campaign is carried on by *l'Aurore*, the paper in which Zola published his famous *j'accuse* manifesto. It is a pronounced Dreyfusist and Socialist paper; its campaign is against the horrors alleged to be perpetrated in the orphanages held by the Sisters of Charity, and especially in those of the sisters of the Good Shepherd. It originated in an indignant protest of Bishop Turinaz of Nancy, a fierce clerical and the mortal enemy of "Americanism," but a good and courageous man. He was the only priest courageous enough to take open part in the Anti-Catholic Congress of last spring. The Roman Catholic clergy were kept back by their fear of losing their hold on the people, and on account of the many monasteries (Chartreuse, etc., etc.) which live by the manufacture of alcoholic beverages.

The third is the violent campaign against Protestantism and at present against our mission going on in the whole Catholic press. The same articles appear in about one hundred papers. The latest is on "Protestantism and Foreign Gold." We are all spies, Dreyfusards, members of the syndicate of treason. To find a parallel to the present fury we must go back to the time of the Ligue. This is, however, better than the false calm of five years ago, before the anti-Protestant anti-Jewish campaigns and the Dreyfus affair began.

SOME FRUIT GATHERED AT SALLE RIVOLI

S. R. BROWN.

Four of the young women belonging to the Young Women's Association requested prayer and made a confession of their faith ; two are Catholics and two Protestants. It was an affecting sight to see a young woman stand up, her mother by her side, "Have you anything to say?" "Yes, from this night I now give myself to God." The next day her father came to see me, for she told him the good news, and now I learn she is to join M. Theodore Monod's church, and her mother is not far from decision, I believe.

We have a group of people whom we call "people of the stove." They are the first to enter and the last to leave the hall, and often during the addresses they get "forty winks." They are a trouble to us. One of them who attends the mothers' meeting was so dirty that people were afraid to go near her, and she was much given to quarelling also. Among those who received blessing was this poor woman. She signed the pledge, became quite changed and cleanly in her ways, and has taken her place in the front row of chairs, among the respectable people.

We found out by these meetings how densely ignorant are many who have attended the hall constantly, even for years, and how little conscience they have of sin, seeming to know nothing of it. Then we found others who would on no account avow themselves to be Protestants, the idea of "changing their religion" fills them with dread, though we doubt not that they are truly converted.

Two other men gave us much joy at first, but they soon went back to their old manner of life, bound by the chains of their sins. One of them, an ex-priest, has an aged grandmother living in Marseilles, a convert of the mission there. It was through her that I got to know the grandson and his mother, and they came to the meetings ; but he has not been able to break away from evil associations. We must pray on and hope on, that the Lord will yet deliver them from their bondage and make them truly to be "new creatures in Christ Jesus."

ALCOHOLISM IN FRANCE

From the Paris Quarterly

We have long been feeling that the effect of the alarming increase in the consumption of alcohol in France was manifesting itself in various ways, and it was with no little satisfaction that we found the following in a recent article in *Le Figaro*, by the talented writer, J. Cornély :

"This present generation," says the writer, "is being saturated by the Murderer Alcohol, the Father of folly and the Corruptor of the race. Now, it has been proved by doctors that it is quite enough to take habitually the *apéritif* and *petit verre* in order to become an alcoholic ; then the masses of our citizens who are so ready to 'manifest' in this or that way drink a great deal more absinthe than milk ; and more than that, absinthe makes a man brutal and violent, even before it undermines his strength.

"Thus, before it drives its victims to the mad-houses, which are getting too small for all the inmates seeking to enter, alcohol drives them to terrible attacks of fury ; before epilepsy comes on, violent agitation is produced. For some time past I have been asking if we cannot put down to alcoholism all the troubles and the political enervement which mark our time.

"On the one hand we have a press which is on the road to suicide, and which is trying to quench the desire for liberty before it strangles liberty altogether. On the other hand we have the publican who drenches the crowds with millions of gallons of the alcohol that is killing the French as it has the Redskins, whose manners and customs the French seem to be copying. That is just our situation. '*Elle n'est pas jolie, jolie. Nous sommes très malades.*'"

A Manifesto of Sixty-eight French Physicians

A remarkable manifesto has been recently issued by the medical men of the department of Finisterre (Brittany), showing the terrible danger that threatens to overwhelm the land by the spread of drunkenness, and calling upon all to unite in combating this common enemy. This appeal is signed by not less than *sixty-eight doctors*, including the leading naval

medical officers of the station of Brest, and all the chief practitioners of the larger towns of the department.

These gentlemen say that alcohol "*is the most dangerous enemy that our country has had to face ;*" that "*the ravages of alcoholism threaten the very existence of the French nation.*" They continue : "We cannot remain impassive spectators of a plague, the terribleness of which we can understand better than others, and which threatens the destruction of our race."

They then proceed to give fourteen reasons to prove that alcohol is all that they assert it to be, as a national danger, and they end by calling upon the authorities to take steps without delay to combat this enemy. The significance of this document cannot be overestimated. It is the deliberate expression of the opinion of eminent medical men, and is a warning to the public, which, if unheeded, will be the condemnation of all who refuse to see matters as they really are. Again we say, let all who love France pray earnestly to our gracious God that He will raise up in the land thus threatened a spirit of energy and rightmindedness, that these warnings may be heeded, and that a mighty reaction may speedily take place against this fearful habit of absinthism.

OBSTACLES

During the seven years' siege of Granada Ferdinand and Isabella had encamped at a little place called Santa Fé. One night the tent of the queen caught fire and the whole camp, with its commissariat and its equipments, was burned to ashes. The Moorish king, as he looked across the vega, exclaimed, "Now the enemy will desist and we shall be free from this siege." But Ferdinand hearing of this, sent all over Spain for collections with which to build a camp of stone, thus showing to the Moorish king preparations which might suffice for a siege of a thousand years. The effect was to lead him at once to surrender the keys of the Alhambra and retire with his court across the straits of Africa, never to return.

Just such a reply as this should be made to all those who expect that we shall weaken our hold upon the mission work because of discouragements. Obstacles? Difficulties? What

has the history of Christian conquest been but a history of difficulties? How was the infant church in Jerusalem swept and scattered like chaff before the blast? What of the overthrow of the noble church and school of Augustine at Hippo, and the desolation of all northern Africa by the Vandals? And when Christianity had been planted and nurtured by three or four centuries of missionary effort in Britain, our own ancestors well-nigh demolished the entire fabric, and even exterminated the people who worshipped the true God. If we read history with a devout and teachable interest, we shall see that from first to last the obstacles which have been thrown in the way of Christian conquest have often proved its greatest elements of success. So we say to-day of McAll Mission work—we must not be discouraged, but we must build upon ever deeper and stronger foundations. Through the whole history of Christian conquest defeat has resulted only from the apathy of the church herself. Shall we learn this lesson?—[Adapted from *The Assembly Herald*.]

AN ILLUSTRATION FROM FRANCE

A conference which it is no exaggeration to call epoch-making took place in Lyons the second week in November. Ever since the meeting of the "Official Synod" of last May (the General Assembly of the conservative wing of the Reformed, that is, the Presbyterian Church of France), the Presbyteries of that Church have been deeply stirred with the question, "Shall we send delegates to the Lyons Conference?" The answer was so largely affirmative that the outcome of that conference may be expected, as we have said, to mark an era in the life of this historic Church.

A word of history must be given here. Our readers will remember an article by Professor Bracq in the December Record, describing the polity of this old Huguenot Church of France, and how, though its development was checked by the fact that it was a state church, that very fact kept it a unit until the religious liberty which came in with the Republic opened the door to differences of doctrinal opinion. At the General Assembly (in French terms, the Official Synod) of 1873, these differences resulted in a failure to agree upon a

doctrinal formula, and a consequent division of the church into two wings, though not, be it observed, into two bodies. The Reformed Church of France is still one, though since 1873, owing to doctrinal differences, it has never been possible for it to be called together by Government in an Official Synod. Each wing, however, has had its annual assembly, the conservatives in a so-called "Officious Synod," the liberals in a Liberal Conference, the bond of union being an unauthoritative Central Council.

It is important to observe that the line of cleavage was not the question which our own church has found so divisive, of the inspiration and consequently the character of the Holy Scriptures—a question, that is, of scholarship. The natural character of French Protestantism is to the last degree conservative, but there is no French mind so conservative as to dream of putting a check upon scholarship. The divisive question in the French Church has been of the Person of our Lord, and although the liberal wing refuse the name of Unitarian put upon them by the conservatives, it is doubtless true that many liberals are Unitarians.

The disabilities under which the church has labored during twenty-six years for want of an authoritative General Assembly have been long growing more importunate. Several fruitless attempts have been made to find a doctrinal basis on which the church could unite in asking for an Official Synod, the power to call which resides in the State Government. Last May the Liberal Conference sent a delegation to the Officious Synod, meeting in Bordeaux, to beg for a conference looking toward some other than a doctrinal basis of agreement. The request was hotly debated in the Synod, and was finally granted by that body, leaving the Consistories, however, free to send or not to send delegates to Lyons.

In the end, a very large majority of Consistories did send delegates and the meeting proved to be one of vital importance, not perhaps to France alone. For at Lyons French Protestants have indeed found a basis of union. To use the words of their virulent adversaries, the Roman Catholic journals, they have "done the block act." As a prominent member of the Conference says, "Well, we accept this accusation; we

have done the block act . . . and it was with the joy of creating something new and grand that after having heard the vigorous report of Pastor Gounelle, the Conference named a commission and charged it to organize 'Protestant and evangelical action in the moral and social field.' "

That is, admitting the irreconcilable nature of their doctrinal differences, French Protestants have come together on a moral and social basis. Recognizing the incalculable importance of their Church's mission in this time of religious upheaval, consequent on the Dreyfus affair, when so prominent a thinker as M. Yves Guyot advises the French Government to discard the Roman Church and make Protestantism the religion of the state, they have found a bond of union within which the Official Synod of the Church may be convened and the entire force of the Church may be made to tell in the social and moral redemption of France.

More than this, within this union all French Protestantism may come. Who shall say that the first answer of Christendom to the prayer of Christ "that they all may be one," will not come from "Godless France"?—*L. S. H. in the Evangelist.*

SOMETHING ABOUT TRACT DISTRIBUTION

A little child in the Sunday-school at the Rue Nationale made a point of taking her grandmother a tract each time she paid her a visit. The old woman was greatly opposed to the Gospel and would not take them, but the little child took care to place them on a certain box which her grandmother had to open every day. At last the poor woman began, from curiosity, to look at them and then to read them, and now she is truly converted, won by the little grand-daughter's tracts.

A porter at Lille found a tract in a carriage one day. He read it and was greatly struck with it, especially with some verses from the Bible at the end of the tract. He found out that there was a hall near to his house where they taught the same religion as was in the tract, so he began to attend the meetings. He was a Catholic, and also had begun to drink. He was induced to sign the pledge, and soon became not only a sober man but a true Christian.

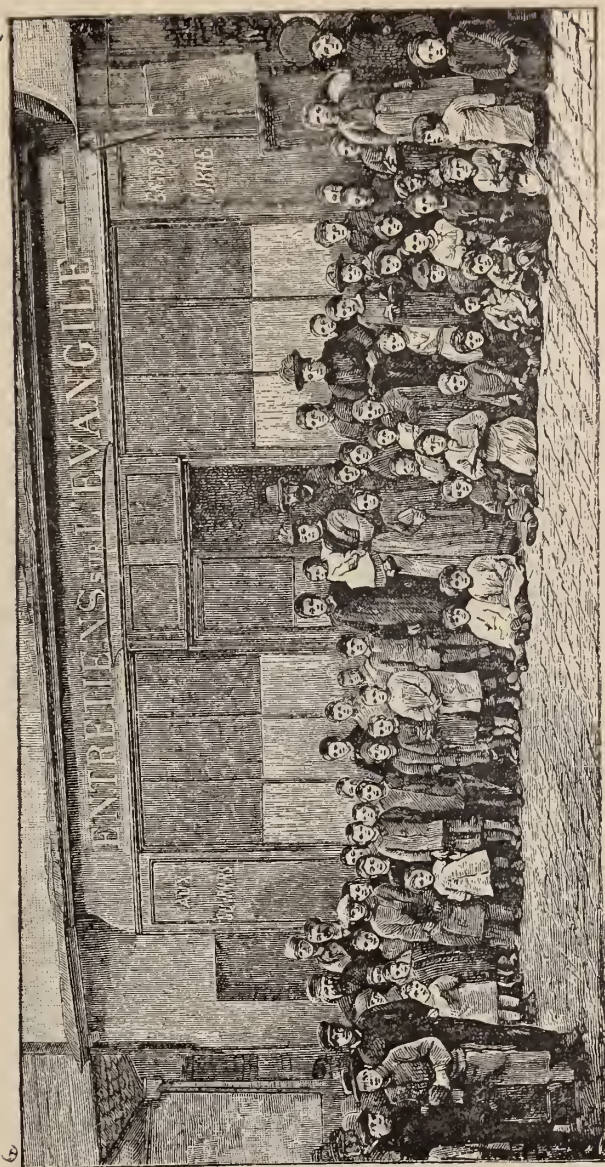
He is now a most ardent tract distributor, and tries by all the ways he can to get his comrades to read them.

He takes one from his pocket and studies it intensely, and at last, on being repeatedly asked what he is reading, he consents to lend it to his friends, making them promise to read it as carefully as he has himself. Thus he gets his tracts read as well as given.

A drunkard, a victim of the terrible absinthe, had been induced to sign the pledge, but soon broke it. He fell ill, and was nearly dying. A great change took place, and he began for the first time in his life to pray, and on being visited by the evangelist, he found him really seeking salvation. Tracts were taken him to read on his sick-bed, and they were the means of giving him light, one especially, "*Où vas tu ?*" (where are you going?) being blessed to him.

At Limoges, a good man who has been brought in by our meetings follows the occupation of mender of harness, and travels all round the neighborhood, visiting the farms and country places to repair the harness of his clients. He is an ardent distributor of tracts, and always takes a good supply with him on his rounds, giving them away to all he meets, and often he has interesting conversations with his acquaintances on the subject.

An old woman attending the meetings at Limoges lent her tracts to another aged person living near by. Then after a time the New Testament was borrowed, and the light began to enter the soul of the poor old woman. And what was it that she remembered? That many, many years before, when a girl of about eleven, she had been with some Protestants, but had never come across any since! She had, however, remembered sufficiently of what she had been taught to make her refuse ever to enter a Catholic church, or to have anything to do with the ceremonies of the Romish faith. The reading of the tracts, and then of the New Testament, had brought back to her what she had been told in her early childhood and she received the Gospel in all sincerity.



A MC ALL SUNDAY-SCHOOL, PARIS

THE HYMN IN THE CHURCH

C. E. GREIG.

A young lady, a teacher of singing, and at one time a public singer in high-class concerts, spent her holidays this year in a little out-of-the-way village in Normandy. A fervent Catholic in her youth she discovered the truth in Christ some three years ago, gave up all for him, and joined the Bercy Church.

To this same sleepy Norman village had before been in some sort banished a gentle, dignified old priest ; a fine scholar, but a man of too pure mind to be a favorite with bishops and cardinals. He was sole shepherd there, and no trace of Protestantism could be found for miles around.

In the house where Mlle X. was lodging, or nearby, was a girl of some twelve years, with whom friendship came speedily and unbidden, and they had long talks about the flowers and the birds and their maker, and of the duties of children to their parents. And so it came about that when the good Curé asked his catechumen if she did not know of anyone who could help her to learn her catechism, she replied at once that she was certain the lady from Paris would not refuse. And the Curé wrote on his card a courteous request to this unknown friend to devote, if she could, a little time every day to instilling into Louise's wandering brain the first principles of religion.

A willing consent involved accompanying the little girl to the church, where as much as half an hour was sometimes pleasantly passed in conversation with the courtly old priest while he waited for truant children to take their seats. And one day, having heard of her gift of song, he asked Mademoiselle if she would sing next Sunday in the church, and she, nothing loath, consented.

For her opportunity had come to her ; she was no longer to be a dumb witness to her Saviour, and her heart exulted as her grand voice lifted up the astonished villagers out of their sordid materialism into unfamiliar yearnings after God and his Christ. For it was no "Stabat mater" she sang, grand, but cold and stately ; she had turned to her mission hymn-book.

and in clear, triumphant notes, she told of her trust in Christ :—

“ Jamais Dieu ne délaisse
Qui se confie en Lui;
Si le monde w'opprime,
Jésus est mon appui ! ”

And the stolid peasants sat spell-bound, till the white-robed priest rose and with a new gladness in his voice, bade them depart, for God's blessing was with them.

As the confirmation day drew on, the Curé said to her whom he had learned to look on as his helper : “ Naturally you will communicate with your pupil.” “ But must I not confess first? and here I cannot speak at my ease.” “ My study, then,” said he, and a few minutes later they were sitting by his table, “ I doubt if you will give me absolution,” began my friend, “ when you hear what I have to confess ; I am a Protestant.”

“ You may be a Protestant, madamosielle,” answered the priest, instantly, “ but you are very certainly a Christian,” and then after a pause, “ if we may not communicate together, let us at least remain fellow-learners.” They had several conversations subsequently, in the course of which Mlle X. avowed that she was not only a Protestant, but a pervert, and explained boldly, her bible in her hand, what she now believed, and why she held the Church of Rome to be in the wrong.

The necessity of returning to Paris put an end for the time to these most interesting talks, and the fervent missionary can now only pray that the bible she left in her old friend's hands may be faithfully studied, and that whether she visits again or not these drowsy, sweet-scented lanes, she and that gentle-voiced scholar may meet one day at Christ's feet, and adore him together unhindered, free from all earthly trammels.

HOME LIFE IN FRANCE

Prof. Jean Charlemagne Bracq

To understand the true nature of French home life one must see its place in the national life and its relations to

society. There is a fact of transcendent importance that must always be borne in mind in trying to grasp the characteristics of the French people. It is that there is a difference between the aims, aspirations and ideals that run through the activities and institutions of France and those of the United States.

American society and American institutions are those of a pushing, enterprising and conquering people; the French are those of a nation which has found its place in the world, but, kept within certain geographical limitations, has accumulated wealth—or what for it takes the place of wealth—and blessings of civilization, in themselves sufficient for happiness. The Americans are men who most value energy, power, endurance and determination of purpose; the French, ease, determined duties, an ornamental culture, social order and a considerate social hierarchy. The land of Washington develops the isolated man, France the social body. The former represents a nation of individuals living in families, and the other a nation of families with individuals in them. The one is displaying unparalleled power in making for herself a civilization, and the other to increase and distribute to the world the fruits of civilization that it has. The one is free from a burdensome past, and the other has its roots in the depth of centuries. The one is thoroughly competitive in its activities, the other accumulative and distributive.

The Americans wish men who can fight their own individual battles; The French, men linked by indissoluble ties to those who preceded them and to those who follow, continuing family traditions. Hence, domestic life in France must of necessity be very different from that of the United States. In the narrow compass of this article I will bring out only the best and the most typical traits of normal French life.

This much may be fearlessly asserted—that the position of the father in France is still paramount.

*Tes père et mère honoreras
Afin de vivre longuement,*

is still the best observed Commandment of the Decalogue. I never said “no” to my father but once in my life, and that

was upon a matter of conscience. The old French custom still survives of the head of a family going on New Year's morning with his children to the paternal grandfather and asking his blessing. The old man, putting his hand upon the head of his son, says, "My son, may God bless thee as I bless thee." It was in accordance with this custom that Franklin took his grandson to Voltaire, who blessed him in the name of "God and liberty." These customs, which are disappearing, are indices of the Hebraic and Roman conceptions of the headship of the family.

The authority of the father is recognized, even after the marriage of the son or daughter, until very late in life, but with it go dowries and financial help which not infrequently entail great sacrifices on the part of the parents. French fathers, as a whole, are diligent in looking after the education of their children. Few there are who will not visit the teachers of their loved ones and be careful as to their associates in schools. On birthdays, Easter, New Year's Day, or when he travels, the French father is the perfection of thoughtfulness—no one is forgotten. When his children are baptized or take their first communion, whatever be his belief or membership, he is present. When possible he will lunch with his family at noon, and at night he reigns supreme at a table around which everybody talks at once. Attentions to his family do not decrease much with time. The ideal of a business man is to retire from active life at fifty, and thenceforth much of his time is devoted to his children, married or single.

A certain part of the French father's time is given to pleasure. Even among the workingmen, whose life is so hard during the week, Sunday afternoon is the time when the whole family goes to walk in the country, or in the woods, and in order that the poor mother may have a vacation the evening meal is often taken at the restaurant.

The place of the mother is also one of great consideration, though one of Pauline subordination to her husband. Her life is bound very closely with his. If he is in business, she is thoroughly acquainted with his affairs, and in a large number of cases she is associated with him in his business management. This was especially true of the wife of the founder of

that well-known commercial institution of Paris, the *Bon Marché*. At the death of the husband the enterprise is often carried on by the widow. The wife is thus associated, as all the members of the family are, not in the struggle for the acquisition of wealth, but for existence.

All the children until their marriage bring all their earnings to the common family purse, and if one member of the family is married a united effort will be made to provide the best possible dowry. There is a thorough co-operation of every member of the family in the use of the domestic possessions, in the acquisition of new property, in their amusements, in their political, social and religious aims. The oneness of their home relations, the sense of a strong solidarity, the almost fatalistic acceptance of one's place in it, the contentment in enjoying what it yields, the intense joy at reunions—and the intense bitterness of family quarrels—the consciousness that life is good, are positive traits of the subject under discussion.

One striking feature of French home life is the intelligent and conscientious use of family property. It is permissible to increase it, but to leave it diminished brings discredit. The good use of things is general. With it comes, on the part of those most concerned, the pleasant thought that their life of moderation, of economy, will be a boon for their children and nephews.

An old gentleman of my acquaintance was urged by his nephew to give his money to a school or to a library. The uncle replied, indignantly, "It has been the pleasure of these many years to make my nephews happier for this." He did not, he could not understand the obviously disinterested suggestion of his nephew, who resides in America, because this proposal would have defeated the long-cherished design of a lifetime.

Family feelings, whether they are directed towards immediate ancestry or towards immediate descent, are very strong. As Mr. W. C. Brownell puts it, in his masterly interpretation of French life, *French Traits*, "The home, the interior, may mean less to a Frenchman than it does to us, but the community means incontestably more."—*The Congregationalist*.

A VIEW FROM THE FRONT

REV. J. E. CERISIER

Is French Protestantism progressing? This is one of the most interesting questions of the day, not only to our countrymen, but to all who are concerned with the moral condition of the French nation. The answers will naturally be various. If, however, we carefully consider certain statements in current papers and reviews that derive information from the most accurate sources, it will be very clear that the spirit of the Reformation is working in France with a wonderful power, unknown in almost any other period of our history.

Let us, for instance, compare our own time with the beginning of this century. The contrast is striking. Volumes might be written on the progress and development of Protestantism, but let us only show a few features of that progress.

Ninety years ago we had in Paris about one dozen churches in which a regular worship was celebrated on Sunday. Now this small number has become over forty. The number of pastors has increased in the same proportion. Counting those who have the direction of a parish, the auxiliaries, and those who are working in different religious societies, I find that they are over one hundred. But what is perhaps more interesting is the extraordinary proportion of parishes that have been recently established and organized in the neighborhood of Paris. There has always been an indefinite number of Protestant families more or less scattered in many little communes or hamlets, and it has been the hard work of persevering and active ministers to search out those families, to gather them in some temporary room for a religious service, and little by little to collect the necessary funds for building a chapel. I may name here a few of these privileged places: Bellevue, Charenton, Enghien, Argenteuil, Le Vésinet, Rueil, Ivry, Le Raincy, Corbeil, etc. In this respect, the progress has been wonderful.

I may venture to give similar statements with regard to our religious societies of missions and evangelization. How unimportant these were at the beginning of this century! To-day it would require a volume merely to give their names, and a very short account of their activity: biblical, mission-

ary, anti-alcoholic, educational societies, orphanages, asylums, etc. I shall simply mention here the book of M. Ed. Borel, a well-known member of the church of Paris, and the monumental-work of M. F. Puaux: *Livre d'or du Protestantisme Français*, written for your Columbian Exposition, and a copy of which you may find at your Bureau in Philadelphia.

Shall I speak of our Protestant papers? Here also is a striking indication of our progress in every respect. There are now about one hundred Protestant newspapers, one, the *Signal*, being a daily, the others, weekly, monthly, etc. Thus in every branch of religious activity, French Protestantism is unmistakably gaining ground.

The influence of that terrible and mysterious affair of Rennes is still felt. I call it terrible, when I think of all the interests connected with the person of Dreyfus, and mysterious, when I consider all the absurdities and difficulties in which the whole trial was willingly or unwillingly entangled. To many who followed the matter from the beginning, the question was extremely simple; Esterhazy is a scoundrel, and Dreyfus is innocent. But the question was not of guilt or innocence, it was of the supremacy of the Church of Rome and of the French army against the supremacy of truth.

France is still a prey to religious divisions, and the friends of Rome have to-day, as of old, the same thirst for supreme power and the same horror of what they call heresy. The trial brought out the methods that Jesuits were willing to use in such a conflict. A group of despicable papers, *La Croix*, *La Libre Parole*, *La Patrie*, *L'Intransigeant*, etc., by their poisonous declamations kindled the most dangerous passions of hundreds of readers. Nevertheless, this method is two-edged and has certainly cut both ways.

Another result of this trial is more unfortunate; it has aroused in some circles a bitter feeling against French Protestantism. We have read in some of the aforesaid papers hateful cries of *Down with the Protestant*, and in the name of God, and with the vilest approbation of all, the priests who read the *Libre Parole* especially, a new St. Bartholomew was

actually invoked. Poor beggars who subscribed five pence for the widow of the late Colonel Henry, explained in two or three lines that France was betrayed by Jews and Protestants and it was necessary to bleed again *those cursed Huguenots!*

Strange to say, some clever writers have lately joined this campaign of denunciation of French Protestantism. We are extremely surprised to see that independent thinkers who seemed above prejudice, and qualified men like M. Jules Lemaître, Pierre Froment, and others, are to be henceforth numbered among the narrow-minded and the ignorant. This will certainly seem quite incredible to the future historian of the end of this remarkable century.

RESOLUTION

The Board of Directors of the American McAll Association have passed the following resolution :

Whereas, 'The honored President of the Boston Auxiliary has been sadly afflicted by the sudden death of her husband,

Resolved, That we send to Mrs. Van Wagenen an expression of our heartfelt sympathy in her sudden and sore bereavement, and we commend her and her sorrowing family to the loving care of the Holy Comforter, who alone can soothe and strengthen in such a grief.

F. M. G. WAYLAND, Cor. Sec'y.

A VERY SATISFACTORY McALL MEETING

It was held in the Central Church of Hartford under the auspices of the McAll Auxiliary of that city on the afternoon of January 15. The local papers announced it beforehand, and the indefatigable president, Mrs. A H. Pitkin, had notified each member of the auxiliary from all the surrounding neighborhood ; and they came. In spite of the fact that at the same hour there was a public meeting in the cause of Puerto Rican missions, there was a large attendance. The Rev. Professor Jacobus, of the Hartford Seminary, broke away from his arduous duties to be present, and he very kindly presided. The Rev. Dr. Stone, of the Baptist Church, showed his interest in the cause by being present and closing the meeting with prayer and benediction. Tea was

served at the close of the meeting, and was gracefully presided over by the young ladies, Miss M. B. Lewis, Miss Fanny Brown, Miss Harriet Rowell and others.

In the audience were many of the prominent ladies of Hartford, the Misses Olmsted of East Hartford, Miss Capron, Mr. and Mrs. J. S. Weaver, Mrs. F. I. Perkins and many others. The Rev. Dr. S. B. Rossiter, the newly elected Representative Secretary, described the present aspects of the work in France. The Hartford Auxiliary intend to do their full share in the financial support of the Mission, and to help in the payment of the deficit by giving, in the near future, an entertainment of a high class. Here is a good suggestion to other auxiliaries of an excellent method of helping along in this work of the century.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM NOVEMBER 15, 1899 TO JANUARY 15, 1900

MAINE, \$10.00		Newark Auxiliary.....	5.00
Portland Auxiliary.....	\$ 10.00	Orange Auxiliary.....	147.00
MASSACHUSETTS, \$309.75		Plainfield Auxiliary.....	175.00
Andover Auxiliary.....	136.50	“ “ Mrs. L. Meyers.	100.00
Easthampton Auxiliary.....	47.00	PENNSYLVANIA, \$416.25	
Lowell—S. Robitschek.....	1.00	Chester and Vicinity Auxiliary....	70.00
Lynn—Mrs. Joseph N. Smith.....	10.00	Easton Auxiliary.....	10.00
Medfield—Rev. and L. M. Pierce...	5.00	Philadelphia Auxiliary.....	236.25
Newtonville—Central Congrega- tional Church.....	10.25	Philadelphia—M. T.....	100.00
CONNECTICUT, \$27.41		MARYLAND, \$117.50	
Norfolk Congregational Church....	16.35	Baltimore Auxiliary.....	115.50
Norwich Auxiliary.....	11.06	Sligo—Mrs. H. L. Thompson.....	2.00
NEW YORK, \$5,474.31		DELAWARE, \$100.00	
Buffalo Auxiliary—Prospect Ave. Baptist S. S.....	25.00	Montcharnin—Mrs. H. A. du Pont..	100.00
New York Auxiliary.....	331.25	OHIO, \$210.00	
“ “ Mrs. W. A. Abbe.	5,118.06	Cleveland Auxiliary.....	210.00
NEW JERSEY, \$632.90		ILLINOIS, \$25.00	
Belvidere Auxiliary.....	57.40	Chicago—First Presbyterian S. S...	25.00
Bloomfield—First Presbyterian Church.....	48.50	MISSOURI, \$27.73	
Elizabeth Auxiliary—Mrs. Geo. E. Dimock.....	100.00	Springfield—Woman's Missionary Union.....	27.73

AMERICAN McALL ASSOCIATION

OFFICERS

President

MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

Vice-Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio.	Mrs. J. S. BERRY, Maryland.
Mrs. J. V. FARWELL, Illinois.	Mrs. O. J. DEARBORN, Indiana.
Mrs. FELIX R. BRUNOT, Western Pa.	Mrs. W. W. SEELY, Southern Ohio.
Mrs. FRANCIS WAYLAND, Connecticut.	Mrs. LAWRENCE MYERS, Central N. J.
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. EDWARD HAWES, Vermont.
Mrs. W. H. FENN, Maine.	Mrs. HENRY A. DUPONT, Delaware.
Mrs. J. K. STICKNEY, Dist. of Columbia	Mrs. ANDREW COWAN, Kentucky.
Miss ANNA H. ADAMS, Eastern Mass.	Mrs. JAMES G. VOSE, Rhode Island.
Mrs. F. B. DWIGHT, New Jersey.	Mrs. J. WARREN GODDARD, N. Y. City
Miss ANNA L. DAWES, Western Mass.	Mrs. H. N. PAUL, Eastern Pa.
Mrs. SAMUEL M. VAIL, Northern N. Y.	

Board of Directors

Term Expires 1900.

Mrs. JOHN F. KEEN, Philadelphia, Penn.	Mrs. LOUISE S. HOUGHTON, New York.
Miss HOCKLEY, " "	Miss ALLETTA LENT, " "
Mrs. W. R. NICHOLSON, " "	Mrs. GEORGE E. DIMOCK, Elizabeth, N. J.
Mrs. JOHN F. KEATOR, " "	Mrs. ADAM H. FETTEROLF, Phila., Pa.

Term Expires 1901.

Term Expires 1902.

Mrs. H. A. HAINES, Elizabeth, N. J.
Mrs. JOHN R. WHITNEY, Bryn Mawr, Penn.
Mrs. WM. BUCKNELL, Philadelphia, "
Mrs. JAMES F. STONE, " "

Treasurer

Mrs. ABRAHAM R. PERKINS, 302 W. Upsal Street, Germantown, Philadelphia.

Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, Philadelphia.

Recording Secretary

Mrs. GEORGE E. MARTIN, 420 S. Fifteenth Street, Philadelphia.

Representative Secretary

Rev. S. B. ROSSITER D.D., 346 W. 28th Street, New York.

General Secretary

Miss CAROLINE REMINGTON, 1710 Chestnut Street, Philadelphia.

Auditors

LEWIS H. REDNER.

W. W. ARNETT.

THE McALL MISSION IN FRANCE :

Founded in 1872 by the late Rev. R. W. McAll, D.D., F. L. S.

Chevalier de la Légion d' Honneur

known as the

Mission Populaire Evangélique de France

Paris and its Environs, Sévres, Lagny-sur-marne, St. Germain,
Creil, Marseilles, Nice, Cannes, Corsica, Bordeaux, Boulogne-
sur-Mer, La Rochelle, Rochefort, Lille, Cherbourg, St.
Etienne, Saintes, Cognac, Cette, Beziers, Angers,
Nantes, Calais, St. Quentin, Rheims, Lorient,
Quimperlé, Bruai, Epernay, Liéven, Limoges,
Roubaix, Lourches, etc.

Hon. President :

M. LOUIS SAUTTER.

Committee of Direction :

Director and Chairman :
Rev. C. E. GREIG, M. A.

Vice-Chairman :
Pasteur B. COUVE
Rev. E. G. THURBER, D.D.

Secretary :
M. E. J. ROUILLY

Finance Secretary :
M. W. SOLTAU

Dr. HENRY J. BENHAM
Rev. H. E. NOYES, D.D.
M. E. REVEILLAUD

M. L. RIEDER
M. J. de NEUFVILLE

M. G. MONOD
Pasteur H. MERLE D'AUBIGNÉ

OFFICE OF THE MISSION :

36, Rue Godot de Mauroy, Boulevard de la Madeleine, Paris

Bankers : Mess. MONROE & CO., 7, Rue Scribe, Paris